بسم الله الرحمن الرحيم

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And remind (others), for the reminder most certainly benefits the Believers
Surah Zhaariyaat, verse 55

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RAMADAAN Q AND A

QUESTION: A person was offering Taraweeh salaah behind the Imam. When the Imam read an aayat of Sajdah and went into sujood, this muqtadee went into ruku. Another individual who was not in the salaah spoke to him and said that "the people are making sujood, not ruku"! Now if this muqtadee listened to the outsider and went into sujood, will those two rakaats be valid?
ANSWER: If the muqtadee acted on the reminder of the person outside salaah immediately then his salaah has been nullified. He has to repeat those two rakaats. If he paused a while to think for himself and then responded by going into sajda, then his salaah remains intact.

QUESTION: In Makka and Madinah the Imams are currently reading only 10 rakaats taraweeh instead of 20. After the 10 rakaats, they offer the witr salaah. What do we do in such a case?
ANSWER: Follow the Imam for the 10 rakaats and then read the other 10 in the Haram or in the room where you are staying. These rakaats should not be left out, because the full 20 rakaats is sunnat muakkadah. It is permissible to read the remainder of Taraweeh salaah after the witr. These 10 rakaats may even be read at tahajjud time.

QUESTION: Some masaajid here in South Africa are advertising "Qiyaamul-Layl", which is the tahajjud salaah performed in Jamaat in the musjid before Sehri. Is this permissible?
ANSWER: Nafl salaah in jamaat form on an organised basis is not permissible according to the Hanafi mazhab. The only non-faradh salaah that was offered in jamaat form by Rasoolullah (sallallahu alayhi wasallam) and his Sahaaba was the Taraweeh salaah. It is not established from any hadeeth or practice of the Sahaaba or the Imams after them that they made tahajjud salaah with a big jamaat in the musjid or even at home. Note: An organised form of jamaat means that the event is advertised and people are invited to join in, as is currently being done today. If one or two people come together coincidentally and offer Tahajjud salaah in jamaat, this is permissible.

QUESTION: Does it not appear in the hadeeth that when Rasoolullah (sallallahu alayhi wasallam) offered Tahajjud salaah, some sahaaba joined him and therefore, this became Tahujjd in jamaat form?

ANSWER: In all these instances where Sahaaba joined Rasoolullah (sallallahu alayhi wasallam) for Tahajjud, there was always only one Sahaabi who spent the night in the house of Rasoolullah (sallallahu alayhi wasallam). This Sahaabi was not invited, nor was there more than one muqtadee, nor was this Tahajjud salaah advertised or announced. There are instances when the Sahaabi who was present did not join Rasoolullah (sallallahu alayhi wasallam) but sat watching him and listening to his qiraat. That is why we said in the previous answer that a nafl jamaat with one or two muqtadees is permissible.

Important note: The Muslim layman is required to follow one mazh-hab of his choice. Laymen cannot read translations of hadeeth books and draw their own conclusions or attempt to derive answers to fiqhi matters from such translations. The Imams of the Mazh-habs understood the ahadeeth and interpreted each hadeeth according to the unique guidance vested in them by Allah Ta'ala. The mazh-hab each Imam formulated is, therefore, the summary and essence of all the ahadeeth pertaining to Fiqhi matters.

QUESTION: Is it counted as Eidghah if Eid salaah is read in the masjid parking (with old people in the masjid) or in the hall adjacent to the masjid? Is there a sin on the musallis if eid salaah is performed in the masjid? Is cold a valid reason to read eid salaah in the masjid? What should be done if the town I'm reading in doesn't have eid ghaah but has eid salaah?

ANSWER: (1) The parking lot of a Musjid or adjacent hall will not be regarded as an Eidgah. The sunnah Eidgah is a spot on the outskirts of the town, away from the dwellings of people. If there is no such place available then everyone should offer Eid salaah in the Musjid proper, not in the parking lot or hall. (2) If there is no Eidgah available then there is no sin to offer Eid salaah in the Musjid. (3) Severe cold is a valid reason, not ordinary or normal cold weather. However, if Eid is held in the Musjid for old people who cannot even stand the usual wintery weather, that would be permitted, as long the rest of the community are having Eidgah. (4) You should read your Eid salaah in the musjid where the rest of the community is offering Eid. You will not be sinful for doing so.

QUESTION: If a Haafiz has a choice between offering 4 or 6 rakaats Taraweeh in a Musjid, or making the full taraweeh in a musalla or a jamaat at home, what would be the better option?

ANSWER: It is better to opt for the venue where the Haafiz can make his own, complete khatam of the Quran in Taraweeh, even if it means reading Taraweeh in a musalla or at home with family members.

QUESTION: If the muazzhin of a Musjid gave the Maghrib athaan earlier than the actual time, and people followed the azhaan and broke their fast, is a qadha necessary? And what action can be taken against such a Muazzhin?

ANSWER: (1) In this case a qadha is necessary after Ramadaan. The Musjid committee should make an announcement so that people are aware of the need to keep a qadha. (2) There is no action necessary, because this was error and a lapse on the part of the Muazzhin. Surely, no Muazzhin would deliberately make such an error. It is not permissible to subject the Muazzhin to criticism and condemnation. Of course, for the future, care should be exercised in a matter of this nature. *Allah Ta'ala knows best and all knowledge resides with Him*